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The State originates through the national sentiment, and may be defined as "the organised people." One of its main functions is the dispensation of justice, which of course must not be identified with morality. Public opinion forms an important part in public life. The State has been defined as ethics incarnate, but on the other hand it has also been regarded as mere power. Höffding believes it to be the duty of the State to organise the life of the people in definite forms.

As to the constitution of the State, Professor Höffding prefers self-government, but although he recognises the preferences of liberty, especially of its educational influence, he grants that a free constitution implies dangers.

In his concluding chapter, he makes reference to Kant's treatise on perpetual peace, and he holds out the hope of its realisation, as Kant himself indicated, because it recommends itself to international commerce and to the very egotism of man.

Professor Höffding concludes his book with the maxim: "Be inspired only by great things, and be faithful in small things." P. C.

BEWEIS FÜR DAS DASEIN GOTTES. Den Gebildeten unter den Zweiflern gewidmet von *Dr. Paul Schwartzkopff*, Professor zu Wernigerode. Halle a. S. und Bremen: C. Ed. Müller's Verlagsbuchhandlung. 1901. Pages, vii, 118.

"To-day it is generally granted that there is no proof of the existence of God." With this exclamation our author starts and proceeds to distinguish between the untenableness of the old proofs and the unprovableness of the idea in general. He maintains that the former does not imply the latter, and declares, "it would be strange, indeed, if the creator truly played hide and seek in his own works."

Schwartzkopff offers four proofs of the existence of God: (1) the cosmological, which is new in the form in which he presents it; (2) the teleological, which contains some good comments on the significance of pain and death in the economy of life; (3) the moral; and (4) the christological. The last two are not new and appeal to Christians only.

Schwartzkopff accepts the Kantian distinction of phenomenon and noumenon, which he calls the thing and its cause. The thing-in-itself, being a cause, is endowed with causality which implies time, and the question arises as to the relation of God, the cause of all things, to the individual egos. Each individual carries in himself his world, but all individuals together agree in this, that they have their worlds in common which thus form one great universe. The universe is the sum-total of all the world-conceptions of the agents who exist side by side. Whether or not this common universe is possessed of an external reality in space is of secondary importance; it exists most assuredly as a common product. Now, the basis of this common universe, its soul, its cause, is the world-soul or the All-cause, and this is the God of Pantheism. But Schwartzkopff does not stop here; he finds it

plausible to regard the world-cause as a personal author, who is an absolutely independent world-spirit.

We need not dwell here upon the insufficiency of Schwartzkopff's arguments which will convince only those whose habits of thought run in the same grooves. He speaks of cause (i. e., *Ursache*) where he ought to speak of reason, or *raison d'être* (i. e., *Grund*), and it goes without saying that his proof is lacking in logical precision as well as in power of demonstration. The teleological, moral, and christological arguments are still less satisfactory and will find feeble endorsement even in theological circles.

In spite of being a failure, the book is interesting. And why? The arguments offered are futile, but the personality of the author commands our sympathy. He clings to a belief in God, and his booklet presents his efforts to justify the belief. The reason of his failure, however, must be sought in the fact that he clings to a God-conception which in the circle of those who are trained in the school of science has become untenable. The problem of theology is no longer to seek for a new and a tenable proof of the existence of God, but to remodel the conception of God itself so as to make it conform to the demands of our scientific and philosophical knowledge. There is indeed no tenable proof of the existence of a God-individual, because God is no individual; he is God. He is not a person of the type of human personalities, but superpersonal, the condition of man's personality, the law of life, the authority of ethics, the standard of truth, the *raison d'être* of the laws of nature, the formative factor of the world. As such God exists. Let us find out what it is, and we shall thereby understand what God is.

In this way we propose to reverse the method of the antiquated theology, and our plan would not lead to the destruction of religion but to its rehabilitation upon the firm ground of facts.

P. C.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY. Including Many of the Principal Conceptions of Ethics, Logic, Æsthetics, Philosophy of Religion, Mental Pathology, Anthropology, Biology, Neurology, Physiology, Economics, Political and Social Philosophy, Philology, Physical Science, and Education, and Giving a Terminology in English, French, German, and Italian. Written by Many Hands and Edited by *James Mark Baldwin*, Ph. D. (Princeton), Hon. D. Sc. (Oxon.), Hon. LL. D. (Glasgow), Stuart Professor in Princeton University; With the Co-operation and Assistance of an International Board of Consulting Editors. In Three Volumes. With Illustrations and Extensive Bibliographies. Vol. I. New York: The Macmillan Company. London: Macmillan and Co., Limited. 1901. Pages, 644. Price, \$5.00.

Surrounded, assisted, and abetted by a corps of eminent scientists and philosophers, Dr. James Mark Baldwin, of Princeton University, has undertaken the first colossal encyclopedic work of the present century,—a work sadly needed and nobly